The Christian Community

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IN THE NEXT ISSUE:—Bible Preaching for Today---Fred William Wiegmann. Reconstructing the Church---Burris Jenkins. Is it Progress? Carl S. Weist. Rural Community Religion. Editorials. Religious Digest. News. Book Reviews. Poetry.

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The Community Church Workers of the United States of America, (Inc.)

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CHICAGO, ILLINOIS

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OBJECTS

To foster Christian unity.
To help communities unite local churches.
To plan community programs.
To hold conferences.
To foster and promote fellowship for community religion.
To help reduce competition and overlapping of effort.
To place cooperation above competition.

Members in Every State
Service Bureau for Churches and Ministers Uniting Churches
Promoting Community Programs
Publicity on Church Unity

For a Time Like This

As president of the Community Church Workers Organization I am convinced that the floating of this publication comes at a most propitious time. The need for the sort of information and service this organization has to give was never greater. The leaders of the organization see very clearly the kind of service that is necessary to help the many communities that are seeking the new way which will vitalize their religious life. It has also become increasingly evident that the primary task of this organization is to render a practical service. We are not interested in setting up a new ecclesiastical order, nor are we interested in merely promoting another type of religious organization—we are committed to the task of giving the service which only an organization such as this is in a position to render. We are free from all entangling affiliations. In the field of religion we have a unique task and it is our purpose to perform that task in the spirit of Christian understanding and brotherhood.—R. Carl Stoll.

Epigrammatic Poetry

Challenge, by Camille DuBarry, Caravan Publishing Company, 2169 Selby Avenue, St. Paul.

This collection of poems reveals a true individualist, and yet one who is an individualist so that she can contribute what she finds of freedom of thought to the world. The poems are for the most part short. but it seems this woman can put in four lines—and often two—as much as many put in fourteen lines or more. This reviewer, for one, is partial to conciseness in poetry. The tendency of most poets is to write at too great a length, and then say nothing, or spoil what they have said. Brief poems covering brief thoughts are practical. Brief poems covering larger thoughts and leaving something to the intelligence of the reader are sensible. In these short poems there is much talk of love, less of nature, and something of social sympathy. The poet does her best work when she cuts into some folly of mankind with her little sharp knife—something more than a pin prick.—Raymond Kresensky.

Liberty Bond

I think it will be well for me today
To think about that boy, not twelve years old,
Who in that year which seems so far away
Harked to the obscene fables he'd been told.

And lent the little store he had amassed,
Fifty or sixty dollars, let us say,
Thereby assisting that some boy be gassed
Until his tortured lungs were charred away;

Helping to spill the bowels and splash the brain
Of some youth only five or even four
Years older than himself, thereby to gain
(They said with tongue in cheek) the end of war.

Blood marks my heart today if not my hand.
For this cause I shall not forget those men
Who on my bosom stamped that crimson brand—
Childishly savage now as I was then.

KENNETH W. PORTER.

Creative Teaching in Vacation

The New Vacation Church School, By W. Dyer Blair, Harpers

THE author is director of week-day and vacation church schools for the Greater New York Federation of Churches. In this strategic position he has acquired expert knowledge in his field. Rarely does one read the appendix to a book. Interest, however, is sustained from the first word of the "Foreword" to the final word of the "Appendix."

This does not mean that the whole book is uniformly valuable, but it does mean that the reader is kept in an expectant mood and that he is so often rewarded that he keeps right on.

Mr. Blair thinks the Vacation Church School, because of its length of time, oftentimes abundant space, and informality, offers us the finest field for creative teaching. The reviewer is inclined to agree. It will be a pity if the ecclesiastics capture it and make it over according to their stilted standards of Christian Education.

Special praise must be accorded chapters IV, V, and VI, in which creative procedures are especially illustrated. Christian character will come out of these approaches to teaching and learning.

This book is greatly needed. All religious workers, not merely those in Vacation Church Schools, will greatly profit by giving it a careful study. — W. A. Harper.

THE CHRISTIAN COMMUNITY

A Journal of Community Religion

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The Quest of the Christian Community

Richard E. Shields

The Christian Community merging The Christian and The Community Churchman makes an official bow before the public in this first number. Voted unanimously at Kansas City, Missouri, on May 15, the Board of Directors of The Community Church Workers assumed responsibility for this new venture in the field of religious journalism.

The policy of the paper so far as possible will be to continue to serve the constituency already committed to the value of the two merged papers. The Christian Community will be a forum of experience and a clearing of ideas concerning the total religious situation in the American community.

Community religion broadly speaking is defined best by saying it seeks to compass every phase of the entire community emphasis on the need, value and inescapable imperative of a religious motivation for building "the beloved community."

Our aim will be Christian in the highest sense. Jesus Christ today is more powerful in influence than ever. We are just beginning to understand what "a Christian" view of life really is.

Our aim will be the *total* community. Religion of any effective value must look graciously but firmly into the wider outreaches of the application of modern techniques and a scientific analysis of the whole scene of life. The church will be a part of this emphasis but only as we believe the church is to serve life in the community. As an institution to be preserved it has survival value only as it sees the life of the whole related, unified, integrated into "the more abundant life."

We will speak out on wrongs. We will find shame in much that calls itself "religious." We will lift. Our hope will be that constructively we may publish in each issue the truth as men are seeing it to the end that the Kingdom of God may be established in every community and in the world community.

We are not unconscious of a wide range of interests to be included. Those interests are mutual however with all progressive minded people of all religious backgrounds.

Youth will be served. We plead for material from youth both critical and positive.

The family will be served. No one knows better than a father of five children how deeply the problems are probed in the new child-mind of today.

The cause of a "United Church" will be served. Thousands wait on the consummation of "healing the broken body of Christ."

Community religion reaching out into social, educational, recreational, economic and above all—spiritual avenues will be served.

With a real humility we take up our task of editing The Christian Community. Bear with our mistakes. Encourage our efforts. Caution us on our over-zeal. Fan our enthusiasm with the soft overtones of your approval and we promise a journal fearless but fair, positive but profitless, Christian and broad, serving no party, committed to no ism, tolerant, strong in discoverable convictions, free from sectarian bias and, more—impatient of pious platitudes in a day when the world is waiting for the reconciling Word. Unity will be our watchword. Christ of the lake, the hill, the home, will speak through these pages.

We will magnify our agreements. On fire against the whole demoralization of life through greed, murder, war, race-hatred and class struggle, we will strive to speak gently but daringly to all.

Learning together the art of living—our paper will speak of the glorious future of worship in and out of the church; art in picture, drama, architecture and music; science in the redeeming of the sick, helpless and criminal; literature in poetry, novels and life; social change as always with us and never fully accomplished. We will be human in sympathy, world-wide in interest and spiritual in every purpose.

God grant us perception to see and courage to face our responsibility in the spirit of Jesus. Our old and new friends will encourage us to face all exacting issues with balance and control and wherever we find "beauty, truth, goodness and love" there will we build the Christian Community for which every one of us earnestly works and hopes, and prays. The adventurous voyage is ahead. The good ship is christened. Let all hands bring her safely into port.—Richard E. Shields.

A May Wedding

Orvis F. Jordan

The merging of The Christian and The Community Churchman is admittedly a result in part of economic conditions. But it is far more than this. In the past few years the two journals which have been merged have been drawing closer together continually. The Community Churchman began as a house organ of the community church movement, but later sought to interpret to its readers as there was space the larger religious movements of the times. The Christian, always an interpreter of the larger Christian movements, has grown increasingly friendly to the community church movement. Marriage always has economic implications, but its deeper meanings are to be found in the spiritual kinship of those that are united.

My emotions at this time are quite those of a fond parent whose child is married. Amidst the stress of a busy city pastorate I have cared for my brain child as best I could. I have given my best under the circumstances. But every way it is best that this merger should take place.

I wish to thank my faithful writers who have helped me through the years. Their loyalty will never be forgotten. I thank the subscribers who have stood by in difficult times. Some of them have been with us for ten years. And I thank the advertisers who have at least done as well by us as by other religious journals.

I bespeak for the merged journal the loyalty of my old friends. There is a cause to be served which I trust may be better served under the new arrangement. Men come and go, but great causes move forward under the hand of God.—O. F. Jordan.

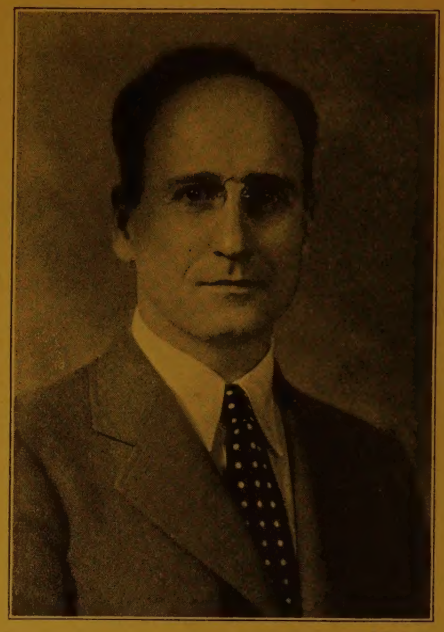
Humbleness Is Hope

Day spreads above the valley rim's
Rich afterglow,
The torch of lofty minds who mark
How life must go.

Dusk drapes the toil-turned valley fields
With shadowed gray,
And in that humble sacristy
I kneel to pray;
Nor lift rapt gaze when night star-strands
The dark-domed sky,
For humbleness is hope, and strength
To live—or die.

Margaret Durant.

A Child Grows Up



Mitchell

Joseph Myers

I am not relinquishing my job as editor of The Christian as though it were a burden to be shifted gratefully to another. Far from it. Although for the past eight years I have had a double-headed job as editor and as co-minister with Dr. Burris Jenkins of the Community church of Kansas City and have had great joy in both relationships, my first love has been and will continue to be journalism.

When Dr. Jenkins asked me in April, 1926, to leave the editorial staff of The Indianapolis News to work with him, it was understood that the editorship of The Christian, which was then just in the process of being started, would be my principal task and as soon as possible my only one. The latter hope was never realized. Nothing could have tempted me away from newspaper work at that time, despite my training for preaching, except such an offer of a larger journalistic opportunity to serve Christian ideals.

An intelligent parent, however, wants his child to become a useful adult, and in the merger of The Christian and The Community Churchman to form The Christian Community I believe The Christian has entered the maturity towards which it has been growing since it was born. I am sure I shall have reason to be proud as long as I live that the proposal for the merger was made by me to Dr. Richard E. Shields in the office of The Christian on Wednesday, March 4, when he was visiting Kansas City to help in the preparations for the seventh biennial national conference of the Community Church Workers of the U. S. A. Without doubt that conference will be remembered in years to come chiefly because of this auspicious enlargement of the opportunity of the national organization to promote community religion.

A heretic among the Disciples of Christ throughout his public life, Dr. Jenkins led the Linwood Boulevard Christian church of Kansas City, a few years after he began his ministry there in 1907, to abandon the membership requirement of baptism by immersion and to practice inclusive membership. It had become a real community church a long time before it adopted the name in 1930. My active connection with the community church movement dated from the biennial national conference in Columbus, O., in May, 1926, which provided the subject of my first article in The Chris-

tian before my arrival in Kansas City. From the beginning The Christian was undenominational in its treatment of the problems and trends of modern religion and society. The progressive members of the Disciples of Christ whom The Christian hoped to serve had emancipated themselves so completely from denominational concerns that they gave indifferent support to their only liberal denominational journal. Increasingly readers and contributing writers were drawn into The Christian family regardless of denominational lines. It is not strange, then, that we should seek a more vital and effective relationship with the community church movement—the most significant development in American religious life since the world war.

In the last issue of The Christian on May 19, announcing the birth of The Christian Community, I wrote and now gladly reaffirm:

"No one is more eager for The Christian Community to become one of the most widely read and influential journals of religion in this country than is the publisher and the editor of The Christian. To put the matter more positively, we are enthusiastic over this new deal in religious journalism. . . . We believe Dr. Shields has ideas and plans for the new journal which will soon earn for him a place among the distinguished editors of our time, and he will have the most hearty and faithful collaboration of those whose work he will begin to build upon in the first issue of The Christian Community."—Joseph Myers.

United To Serve

IT SEEMS to us here the logical outcome of our efforts during the past eight years to publish a journal that The Christian should be taken over by the Community Church movement and absorbed with its organ, The Community Churchman.

Burris Jenkins

The Christian, from its beginning, has sought to advance the ideas found in community churches: freedom from creedal statements, the right of the individual to think for himself, cooperation and even union among churches, insistence upon the essentials of religious teaching instead of upon non-essentials which cause division among religious people; so why should not this journal grow stronger by amalgamation with another one definitely seeking the same ends? It would seem to us that what we are advising churches to do, we should do with these two journals, that is, unite.

"United we stand, divided we fall," will in the stress of hard times and of changing conditions increasingly become the utterance of churches and all other religious institutions. Many of them today lead a precarious existence which, if they united, could go forward with self respect and efficiency doing needed work in their communities. As many small scattered and struggling country high schools have united into prosperous and imposing looking community schools, so that there are fewer and better high schools in America today than there were ten years ago, so churches might unite and, throwing aside their petty differences as to baptism, as to foreordination, as to a mourner's bench, as to the organization of a board of elders, deacons, stewards or whatnot, center their force and strength upon the problems of poverty, decent housing, cooperation in farming communities, and the battle for justice in modern society for the underprivileged and the forgotten.

Such aims as these the Christian has held and The Community Churchman has held; such aims as these The Christian Community will hold and seek to promote. May it be twice as strong as either one could have been alone.—Burris Jenkins.

The Drift of the Day

In the motion picture, "The House of Rothschild," many persons were puzzled at the little ceremonial which showed persons who passed in and out of a Jewish orthodox home touching with their fingers a receptacle on the doorpost and then bringing their fingers to their lips. I have a letter of explanation from a Jewish lady as follows:

"The Mezuzah which is found on the lintel of orthodox Jewish homes, my own included, does not contain the Ten Commandments as is commonly supposed. 'Mezuzah,' Hebrew for doorpost, is the name given to a rectangular piece of parchment inscribed with the passages, Deut. 6: 4-9, and 11: 13-21. The parchment is rolled and inserted in a glass, wooden, or metal case. On the outer side at the top of the parchment is inscribed the first letter of the Hebrew for God, 'Shiddai,' which is visible through a small aperture."

A solicitous mother writes me about her young married daughter who goes out of evenings with a friend's husband with her own husband's knowledge and consent. The mother of this girl has never been used to such goings on and wants to know what I think about it. Well, I know it is done right along and perhaps oftentimes without damage, but I know also that it is risky business. I frequently see two young couples go to theaters and public places, changing partners in the car or in the auditorium, or dancing with others; and all that looks safe enough and no doubt is; but when they go to dating each other and going off with somebody else's husband or wife, sooner or later the custom is likely to lead to bad blood somewhere and to serious danger. The motor car in our modern life has added a lot of dangers of various kinds. We are gradually getting control of it, let us hope, and not letting it get control of us. It really offers the most dangerous phase of this business of dating up with other people's husbands or wives. I did, however, say to this mother

that it was impossible for her to lead her daughter's life for her. We all need to get that clearly through our heads; otherwise we would go mad with our children's changing customs and with their troubles of all sorts.

FORTY years is a whale of a long time to live with one man; and yet that is exactly what my wife has done. I don't see how she has done it. Somebody says that a woman has to have the diplomacy of a minister plenipotentiary, the courage of a lion and the suavity of something else or other to accomplish this feat. And a man has to have—oh, well never mind. Anyway, we long ago adopted the example of the man who said. "My wife and I get along so easily because I always decide the big questions and she always decides the little questions; and she decides which are the big questions and which are the little questions."

It snowed in Kentucky the day we were married on May 23, 1894, and I can prove it because a doctor, who is now in my congregation, happened to be in Lexington that day and took a photograph of the snow. More than that, he says he picked strawberries the same day, sprinkled sugar on them and then snow on top of that. So that proves it. It has snowed for us many a day since, but we have plodded along through it. Now we are going over to Europe with Sherwood Eddy this summer and maybe it will snow on us over there.

LAST night at Concordia, Kan., I met a newspaper editor and publisher, Welsh by derivation like myself, whose name is Davies. He said his wife had lived with him for fifty-four years and it would soon be fifty-five. Moreover, he will be eighty years of age at his next birthday in January. He looks sixty, in spite of his peg leg, really a peg; he can't wear an artificial one. Lost his leg when a boy and thanked God he wasn't a chorus girl. He and I could neither one understand the action of a man reported by the A. P. the other day as having shot himself because the doctors told him his leg would have to come off. There are lots of things in the world to do besides walking and lots of men who don't do their work with their feet. For fifty years Mr. Davies has edited newspapers in his section of Kansas and holds a high place all over the state in his fraternity.

About a dozen years ago or so, during a hospital experience, my doctor told me about a new book, "On the Edge of the Primeval Forest," first I knew of that great doctor, Albert Schweitzer, down in Africa. Now I have just read his latest volume, "Out of My Life and Thought," and am going to use it and him for a sermon topic next Sunday morning. His name is known all over the earth today as theologian, musician, and physician. Somebody made a list of the eight great saints of the world, Kagawa, Gandhi, Sherwood Eddy, Jane Addams, and I forget the rest, but I think Schweitzer was one of them; if not, it ought to be.

IT seems that early in this century a young Alsatian —you can decide for yourself whether an Alsatian is German or French, since Alsace-Lorraine has been passed back and forth between Germany and France for a very long time—wrote a book, which startled the theological world, about Jesus. Some of the old scholars romped on it and tore it to pieces, while others paid pretty high tributes to it. Anyway, that book has rather revolutionized the subject; and no man today can graduate at any seminary or divinity school, well equipped for the ministry, without a knowledge of that book, "The Quest for the Historical Jesus."

The next Europe heard of this man, he was going about among the capitals giving organ recitals, such splendid organ recitals as packed the people in by hundreds and thousands. It seems that he was raising money for his medical mission in Africa. At the same time came out his monumental work on Johann Sebastian Bach, the composer, the authoritative biography and interpretation of this hitherto little understood musician.

This indefatigable Alsatian, who speaks either German or French equally well, had turned to and made a doctor out of himself, giving eight years to the preparation, while his wife had become a trained nurse; and together they had gone off to Africa. Both invalided, in 1917, they had to come back to Europe, where Schweitzer had two surgical operations before recovering and going back to Africa in 1924. His wife was unable to go back.

HE took an organ with him to equatorial Africa, a gift to him from the Bach Society of Paris; and his recreation consists of playing that organ, which most of the time is wrapped up in cotton batting to protect it against the ravages of insects and the climate, about two hours every day.

Another recreation, aside from beautiful literary work like "On the Edge of the Primeval Forest," consists in writing books on philosophy. He has blazed a new path, for instance, to a new foundation for ethics, or moral conduct, which he expresses by the phrase, "reverence for life." Ponder it, for there isn't room here to explain it fully. By it he does not mean mere self-preservation, but the will to live largely, finely, abundantly. Sometimes such a will leads to self-sacrifice, even self-immolation, as in the case of David Livingstone or, for that matter, his own. He does not find the root of morality in any book, like the Bible, or the sayings of Confucius, or the systems of Buddha or Mohammed. He finds the root of right and wrong within ourselves, in the will to live, to grow. According to this idea, then, wrong conduct is the refusal to grow. Put that in your pipe and smoke it for a while.

An American newspaper man, L. A. Mead of The Boston Herald, after three months in London, Geneva, and other European capitals, and after seeing and hearing some of the most notable persons in the world, declared: "He was the most impressive personality who came within my range." I should think so! An expert in four fields, a musician, a theologian, a physician and surgeon, and a philosopher. At the same time with a perfect unity to his expression which is the unity of his vigorous personality.—*Burris Jenkins.*

Dr. Burris Jenkins promises to furnish some interesting impressions during his trip during the summer to Europe. THE CHRISTIAN COMMUNITY promises vital news during the coming months.

—*The Editor*

Christ and Japan

Toyohiko Kagawa—what a name to conjure with in Japan—yea in the world! Here is a book fresh from his pen. A flaming evangelist, social reformer, and labor leader of the first rank, he is also a brilliant writer of religious books. Friendship Press has done all Christians of America a service by having Kagawa write of the surging facts about Christ and his message and influence in Japan.

William Axling, the best biographer of Kagawa, writes the foreword. "For ten terrific days and nights" Dr. Axling says Kagawa wrote this book. It may be read in one "terrific day and night." It will turn a "terrific" night into a daylight of delightful piercing into Japanese thought and life.

One only need mention items to whet the appetite to read it. Tea, and quiet repose; love of nature, the cherry's call; pageant of flowers, the glorious chrysanthemum; goldfish in the to-ko-no-ma,—sacred alcove for flowers in the home!

Kagawa, poet of Japanese beauty, can also see dire poverty, dirty slums, militarism, low incomes and bad farming, but all with the hope of Christian social change. He does not blink at Manchuria. "The military class has evolved a situation and problems unlooked for by the nation."

Kagawa is convinced that if Japan were Christianized the Shingon sect of Buddhism would be the first to set up the cross in its temples and worship it without any sense of wrench or inconsistency."

In his chapter "Japan Needs Christ" the author says: "I am convinced that aside from the practice of redeeming love, there is no way to dedicate our capital, our machines and our social order to God. . . . . The consciousness of this love alone can create a cooperative community and a national and international life where there shall be no sense of color."

"It is imperative that the difference between foreign and home missions should be wiped out and utterly forgotten and that Christians East and West reinforce each other in the gigantic task of building Christ's Kingdom among men everywhere."

Missionary societies, young people's groups — even men's clubs, will find this book virile, bracing, informing.—R. E. S.

A Prayer

I would, dear Jesus, I could break
The hedge that creeds and hearsay make,
And, like the first disciples, be
In person led and taught by thee.

I read thy words, so strong and sweet;
I seek the foot-prints of thy feet;
But men so mystify the trace
I long to see you face to face.

Wouldst thou not let me at thy side
In thee, in thee, so sure confide?
Like John, upon thy breast recline
And feel thy heart make mine divine.

—John D. Long

Personal Impressions

It seemed that the unseen hand of God was guiding earnest men and women from all parts of the United States to Kansas City, to concentrate upon the outstanding social and religious problems of the day.

The Community Church Workers Conference opened with a very impressive Communion Service. The theme was Community Religion and Spiritual Recovery. In the evening Dr. Willett reviewed the struggle down through the ages, of the church, and organizations outside the church, for unity. He said, "there is a growing restlessness of the people with the denominations." They are convinced that a larger and more visible measure of unity is the next step. They feel the need of a united christianity to rebuild the old American economic structure.

Dr. Jenkins pleaded for a more human church. "We must reconstruct in a new spirit, on the basis of service." The church of the future must be interested in human needs, in what is going on in the world, the conditions under which people live.

Men should be valued not by their material success, but by the service they render to the community.

After listening to all the conference addresses and the discussions, we felt that religion, education and morality are the constructive forces needed to mend old institutions and create new ones.

The Community Church based on unity, with its fine spirit of tolerance, its freedom from creeds, and its desire for world brotherhood built on cooperation, has unlimited opportunity for a genuine contribution to religious activity, and for a real part in the changing scale of values in this country, from one of material things to one of character.

We were elated over the announcement of the merging of "The Christian" and "The Community Churchman." We are looking forward to the new paper (The Christian Community) with much anticipation, for we feel that it will bring a real challenge to us with each issue. *—Ernestine R. Van Tassell.*

Who's Who

Herbert L. Willett, minister, Kenilworth Union Church, Kenilworth, Chicago, Illinois. Emeritus professor of Oriental languages and literature, University of Chicago.

R. Carl Stoll, minister, Amherst Community Church, Snyder, Buffalo, New York. President, The Community Church Workers of the U. S. A.

Henry S. Houghton, director of University Clinics at the University of Chicago. Member of the Appraisal Commission of the Laymen's Foreign Missions Inquiry.

W. A. Harper, professor of religious education, Vanderbilt University School of Religion, Nashville, Tennessee.

Burris Jenkins, minister, the Community Church, Kansas City, Missouri. Author, traveler, former publisher **The Christian.**

Orvis F. Jordan, minister, the Community Church, Park Ridge, Illinois. Former editor **The Community Churchman.**

Joseph Myers, former editor **The Christian.** Minister at the Community Church, Kansas City, Missouri.

Ernestine R. Van Tassell, Oakgrove Avenue Community Church, Buffalo, New York. Graduated Union Theological Seminary in religious education.

Raymond Kresensky, Presbyterian minister, Algona, Iowa. Poet and critic, author of "Emmaus, and other Poems."

Kenneth W. Porter, engaged in special research, Harvard School of Business Administration, Cambridge, Mass. Author of "John Jacob Astor" and co-author of "Christ in the Breadlines."

Catherine Risser, Mankato, Minnesota, contributes poetry to religious journals.

Mabel Brindley, contributes poetry. Lives at Eufala, Alabama.

Margaret Durant has contributed poetry to the former **Christian.**

John D. Long, occasional writer of poetry.

Progress In Christian Unity . . .

by HERBERT L. WILLETT

WITH increasing insistence the question is asked today, "Can the churches get together?" It is asked by those who are quite content with the present denominational system and are persuaded that no change can be made or ought to be made in the status quo. Therefore to the question their answer would be an emphatic "No."

Another group faces the problem of Christian unity with mild approval but practical indifference. They are not hostile to the program of more intimate fellowship and are willing to concede that at some far-off day there may be a more definite realization of Jesus' prayer for the oneness of his disciples. But the present denominational order is quite satisfactory to them, and they are in no wise minded to put forth effort to bring it to an end.

There is another company, however, purposeful in spirit and increasing in numbers, to whom the present divided condition of the church of God is a cause of weakness and scandal, both in the thought of Christians of all confessions and of those who stand on the sidelines and are only onlookers and critics. They are persuaded that a divided church has little time or discernment to bestow upon the major evils of the social order when it is exhausting its vitality in providing for its own survival. They are convinced that a larger and more visible measure of unity is the next inevitable step in preparation for the coming of the kingdom of God in sufficient power to realize the ideals of our Lord in the world.

Progress Made

The ideal of a united church was a basic principle of Protestantism from its beginning. The efforts to heal the divisions in the body of Christ have never ceased, and have grown more numerous and effective in recent years. They have taken many forms, such as the organization of cooperative institutions like the Federal Council of Churches of Christ in America, denominational unions, interdenominational integrations in Canada, Scotland, India, China and the Philippines, the community church movement, and the creation of increasing numbers of state and municipal councils of churches and church federations.

Unity Takes Form

A growing body of suggestions in furtherance of the ideals and practice of Christian unity has taken form among the churches, and is proving of value in the promotion of the cause. Among them may be mentioned the recognition of the saviorhood and lordship of Jesus and his prayer for the unity of his followers; emphasis upon the unity of Christians in the work of religious education; the interchange of pulpits by ministers of different communions and the interchange of ministers between communions; the reception of members from one communion into another without prejudice or further church requirement; a better understanding by Christian scholars of the permanent and essential factors in our faith as contrasted with those which are temporal and variable; and an increasing emphasis by many ministers upon open membership, open communion, open pulpits, and an attitude of Christian brotherhood toward all Christians as the immediate steps in the pathway toward Christian unity. We must recognize the equality of all Christians before God in these practical expressions or it will be difficult to speak in any convincing way relative to Christian unity.

THE spirit of cooperation in other areas, commercial, industrial, educational, and social, as well as the economic exigencies of the time, suggest at once the possibility and the necessity of closer fellowship if not of actual incorporating union in the relations and activities of the churches.

The intense individualism which characterized the various Protestant movements at their beginnings set a pattern of separation which still continues, but the earlier moods of suspicion, hostility, and actual warfare have largely passed away. Antagonism has yielded to toleration and toleration to cooperation. Yet even the degree of cooperation prevailing at the present time is hardly more than a mild compromise with the sectarian spirit. Those who have had experience in the work of church comity or in the field of home missionary activity know something of the reserve with which denominational leaders view any effort toward unity or cooperation save where a suitable bargain can be arranged.

THOSE who ask with real concern the question, "Can the churches get together?" are heartened by two manifest signs of the times. One is the growing interest of Christians of all communions in the possibility and practicability of a much larger degree of unity than has yet been attained, and their conviction that such a manifestation of the spirit of fellowship among the churches is essential to their success or even their survival. The second is the evident weakening of those agencies of denominational promotion on which the main dependence hitherto has been placed.

It is impossible to overlook the evident signs of disintegration in the instruments by which denominationalism has been promoted in the past, on which much of its dependence is placed today. This may be a favorable or unhappy token, so far as the welfare of the church as a whole is concerned. But it is a sure index of the collapse of the denominational system, and of the

passing of the goosestep of denominational control.

Colleges

The denominational college has rendered a very real service in the history of American education, but these colleges have encountered an increasingly difficult situation. The older and better of them have drawn both their students and support from a much wider area than was the case in their earlier years, and the weaker ones have been ground out beneath the nether millstone of the well-equipped high school and the upper stone of the state-supported university.

Religious Press

Most of the 460 religious journals in the United States are in weak financial condition and are to a marked degree of competitive character. Few religious papers are self supporting. They all are the result of competitive denominational promotional programs, and they are among the chief means of perpetuating the present sectarian status. A very large proportion of these denominational publications could be discontinued without loss to the interests of the kingdom of God. In the interest of unity, the increasingly difficult situation confronting the denominational press is a sign of progress toward better patterns of church life. The survivors in the inevitable process of elimination will be the journals which most adequately interpret the inclusive spirit of Christianity.

Missions

There is a growing sentiment of disapproval of the competitive and inevitably uneconomic duplication and overlapping of missionary effort in the non-Christian world. Has not the time arrived to demonstrate the essential unity of the churches at home by some form of united administration on the foreign field? The steps already taken in this direction have met with the warmest approval on the part of thoughtful Christians of all communions. Nothing would more definitely strengthen the morale of the home churches than the unification of denominational agencies in the missionary cause.

Church Pension Systems

There is a total now in the various Pension Funds of $150,000,000 and this sum is growing. The pension idea is based upon the philosophy that the pension follows the ministry. A study is already being made regarding a common and interdenominational administration of such funds, and some denominations have already decided that the Prior Service Fund that has been raised in one denomination should go to the account of a minister if he goes to another denomination. In all cases his earned credits should belong to him. It is believed that a comity principle will work toward Christian unity rather than against it. It would seem that what is really being done by the Pension Funds is to pension preaching rather than to denominationalize the clergy.

The Gold Heart

I had a gold heart
In days gone by;
It was a winged heart
Longing to fly.

Now I have an old heart
For every day;
But I have the gold heart
Hidden away.

CATHERINE RISSER.

Church Debts

In the expansion of denominational building programs the churches are laying a heavy burden of pride and expense upon individual congregations and entire denominations. These competitive building programs hand on to another generation a hangover of debt which is likely to prove disastrous. There are many church structures recently reared or now in contemplation which are far beyond the economic ability of their people to finance. It is no time to indulge in architectural excesses, however artistic, when every Christian agency is in urgent need of funds. This type of extravagance is quite alien to the mind of Christ and hindrance to the progress of Christian reunion. If cathedrals are to be built they should represent the united interest of the community, as they did in the days of their rise, and not any one denomination. Then they would exhibit the total Christian spirit of a city, and any reasonable expense would be justified in expressing this spirit in beauty and with sacrifice.

Denominational Student Centers

Similar questions may well be raised regarding the establishment of denominational student centers at state universities. The various communions make strenuous efforts to give to the students of their own faith and order buildings and programs of a distinctly denominational not to say partisan, character. The clear duty of the churches is to show them that Christ's way of life is not exclusive but inclusive, and that the interests of the kingdom of God are best served in fellowship and not in separation. The project for schools of religion at institutions not provided with religious instruction, foundations in which the different religious bodies may cooperate and in which there may be a unified program of instruction, is of a different character and merits hearty approval.

Seminaries

In the area of theological education great advances have been made of late in the direction of interdenominational and united effort. Few of the larger seminaries and divinity schools are denominational in any particularistic sense. It is felt increasingly that it is too late in the Christian era to erect institutions for ministerial and missionary training in isolation from the broadening influence of universities, or in separation from other Christian foundations of like character.

More Research

There is need of further and more adequate study of the problems of Christian unity from the angle of accurate statistical and social research data. The facts regarding the denominational system as it operates in many communities need further assessment and more open statement. Such studies might well indicate the ways and means of realizing the more ideal picture of unity and cooperation.

Religion Moves On

by R. CARL STOLL

R. Carl Stoll

AMONG the trends in religion nothing has captured the interest and imagination as vigorously as the inner urge to unite the forces of the church and religion in a common and unified endeavor to build the kingdom of God. Our coming together in Kansas City is another tangible expression of this urge which is registering itself as a powerful religious impulse in the hearts of many people.

It is in a sense another reformation. Unlike others it has not been created and is not being promoted by any one outstanding leader. In this movement there has not yet appeared a Luther, a Knox nor a Wyckliff. It is rather the spontaneous expression in a democracy of a wistful, intelligent, deeply rooted desire to make religion really function as a vital, integral part of life.

Inter-Church Unity

This impulse for unity, this deep-seated urge to eliminate competition in the field of religion finds many splendid avenues of expression. The very existence of the Federal Council of Churches is an indication of a long felt need for a closer cooperation of all the Protestant forces. The Y. M. and the Y. W. C. A., the Christian Endeavor Movement, the Religious Education Association, have for a long time been evidences of this trend in religion toward a more concerted type of activities. The many new inter-church and inter-religious activities are also avenues through which this distinctive modern urge in religion is finding expression. The United Church of Canada, the coming together of denominations, whose creeds and organizations are similar, all point with increasing definiteness toward this deeply rooted urge stirring at the very heart of organized religion. This trend toward a unification of effort is so basic in our modern life that the religious expression of it is only one phase of a deeply rooted tendency.

There is a sense in which all of these varied expressions are but the natural and inevitable results of a process going on quite as much outside of the field of organized religion as within. To the thoughtful student it would be strange indeed if the forces of civilization which have made the world and neighborhood did not bring about just such an urge. The surprising thing is not that so many people are interested in interpreting and catching the meaning of these trends as it is that so many are unable to read the signs and because they do not understand even make frantic efforts to stop the onward flow of a great surging stream of life and strength.

Another very conspicuous phase of this trend is the interest that has been aroused in trying to get away from the competitive idea in church life in local communities. While many thoughtful leaders are theorizing about the question as to whether it is even possible to unite Protestantism or if it is united what it will be, thousands of American communities are suffering from a lack of a vital religious program brought about by the presence of too many churches. This part of the general trend has developed in many a profound sense of the need of viewing the matter of organized religion, not so much from the standpoint of the traditional pigeon-holes inherited from the denominations, as from the point of view of the local neighborhood or the community itself and its deepest religious needs.

Sincere Purpose

It is after all not a question of any special type of organization, important as that may be, but in the last analysis the question as to whether the religion of their fathers which gave to their forebears idealism, high motives, strength of character, faith, courage and those great stalwart principles which carried them through, can be made to function in their homes, in their neighborhood and in their particular world as vigorously and as efficiently as it functioned with those of other days. At bottom then the purpose back of this is an honest, sincere, deep-seated desire to see the religion of Jesus become so alive, so vigorous, so challenging that it will capture the imagination of all kinds of men, women and children and become again a great stirring, moving, vital force in every community.

The underlying purpose is the motive which I am sure is back of this entire enterprise, that is, the motive of service. Most of us feel that we do not have a great deal of wisdom regarding the best methods. This is all still very new and at the same time so replete with possibilities and far-reaching consequences that all of us are inclined to be exceedingly modest regarding the degree of our wisdom. Most of us have had some experience. The finest thing that we can do is to share with one another the results of our experiences and to inspire one another with our visions and our dreams of what this great, new, wonderful enterprise may some day do for the people of America.

First of all I think we see clearly one rather challenging thing; that many people have acquired a new and intense interest in the value of religion. Experiences in the last few years have cut deeply into many lives leaving a new longing for something a little more certain than our material civilization;

there has come a new awakening, a sort of modern Religious Renaissance. It is also easy to see the corollary of this. Those who have this new interest in religion understand pretty definitely that the old forms of religious organizations are rapidly becoming inadequate as vehicles of this newly awakened interest.

THIS new impulse must express itself or it will not live. It must express itself in forms that meet the conditions and needs of the hour. This principle cuts right across many of our loyalties to old forms and organizations. We love these old churches even though the life has gone out of them; they hold memories that are invested with spiritual treasures which are both rich and beautiful. They symbolize the "faith of our fathers," a faith radiant and inspired, still calling, still challenging us to repeat it in our religion today. We must come to see, however, that our deepest loyalties must be transferred from outworn symbols to a living, pulsating, active religion operating now in our world.

Recast the Old

Sometimes that means revamping, recasting the old organizations so that they will serve the new need—sometimes it means uniting several old organizations so that they together will function as one and thus fill the need for an active, efficient program of religion. Sometimes it means scrapping all the old forms and out of the ashes of the old erecting a new structure which is symbolic of the new sense of religion and all the fine things that go with it. Sometimes it may mean that a strong small group made up of some who are in the churches and some who are not who have caught the new vision will start out against the wishes of those who do not see the new day and inaugurate a new religious program for the community. Merely uniting churches or making a few changes does not necessarily meet the need. The need is an adequate program of religion whose first aim is to make the community function religiously with all that that implies.

From this it is obvious that the basis of procedure is the community and its needs and not a particular type of church with a particular creed or ritual imposed from without. The latter type of approach has had its day. We are thankful to God for all the rich heritages that method has left us. It is necessary for a new approach. That new approach places upon the neighborhood or community the privilege and the responsibility of saying how many and what kind of religious organizations they need. Let me pause long enough to say that it is this principle, the recognition of the privilege and the responsibility of the community to determine the nature of its religious program that differentiates this whole conception of the community church idea from the sectarian or the denominational point of view. We stand for the rights of the community as over against the rights of organizations outside of the community. And we stand against the rights of institutions outside the community only when they do not permit the community to exercise its right to secure for itself the kind of church program the recognized needs of the community demand.

WE know, however, that the real job is only begun when the community acts upon those rights. If all the facts should indicate that a certain community is large enough to have but one Protestant church we realize that a rather tremendous task lies before that community. Can you imagine the foresight and wisdom and infinite patience necessary to lead people with widely varying types of culture, living on totally different social planes, into a common program of religion! It seems like a stupendous task and at times impossible. It is done when we can see the common denominator that naturally binds people together instead of the differences that have been set up to separate them. The so-called natural and cultural differences found in people are reasons for maintaining denominational differences only because these people have been trained to think in these terms. Given a different training from childhood, teaching them to worship together as well as to transact business together and play together, teach them to work together for each other's good in the field of religion as well as in the field of education, and a common church program would seem perfectly logical.

Even though the road seems difficult and strewn with many obstacles communities and neighborhoods all over America will have to choose the way of a non-competitive church life or run the risk of the dangers that follow in the wake of a weakened and dying religious program. We must follow the principles which have been proved successful in many local communities. One of those principles is that of seeking to unite ourselves, not upon a creed or theology, but upon a method or a technique. Our chief concern, to put it briefly, is not in theology but in methodology. Even if we were inclined to do so not one of us is wise enough to have the right to say what the theology of the others should be. We are all pretty well agreed today that our theological systems are pretty much man made. We have not yet out grown them nor will we ever outgrow the necessity for theological thinking but our great job today is not that of trying to regulate each other's theological thinking much less to legislate and try to coerce others into an acceptance of our particular system.

Religion of Jesus

If we are here seeking light and willing to give light on the best methods for making the religion of Jesus Christ operate vitally and efficiently in our individual lives and in the lives of our communities, we are absolutely on the right basis.

People can learn to worship together. They learn how to make religion a community enterprise. When one of the main tasks of religion is to build a sense of God into the total life of the community, religion will then become a prophetic power in this modern pagan world. Under the old order intolerance was often considered a virtue. We must come to see that intolerance, bigotry, hatred, failure

to cooperate and exploitation are sins which need to be forgiven and eradicated if God is to live anew in our community and if Christ is to dominate our lives.

Those of us who have had the privilege of serving community churches for a number of years know that when a congregation made up of people representing 25 or 30 different denominations comes together to worship and work and live together a new romance fills their lives, a new sense of the presence of God pervades them and a new appreciation of the spirit of Christ comes into their hearts.

World Community

After nearly 20 years of work and effort in this direction it is my experience that we can come to a sense of this unity best by realizing that it already exists upon the basis of the fact that God is our Father and that we are all his children. The thing that has happened is that man in his ignorance, his stupidity and selfishness has set up an order that has carried civilization far afield from this basic concept of human relationships. We know today that there is no hope for humanity if we continue to perpetuate these many struggling, warring, opposing units of life whether within or outside of the field of religion. Slavery whether it is political, economic or religious can bring only destruction. Class hatred, race hatred, national hatred, wars, are the forerunners of human misery and the symbols of a decadent civilization. What we are really trying to do is to rebuild life upon the basis of that unity which we already have because God is our Father. Then we are not only building brotherhood and love into our local communities but we are participating in the greater task of building a World Community.

OURS is really a great task. About a year ago one of the leading and most prophetic ministers in America said "You who are interested in this movement have in the palms of your hands the most significant enterprise in modern Christianity."

There is only one thing I fear; that we might not be big enough to give this movement what it really needs. Not merely big enough in intellect, but big enough in soul. Are we big enough to sacrifice personal gains, strong enough to work for the common good, Christlike enough to sink all of our petty differences and work together, struggle together toward that goal of oneness which it was the dream of Jesus to achieve.

A great torch of spiritual light has been thrown to us. It is ours to guide it and transmit its light. We pray that God may help us to be brave enough and strong enough to carry it on into the dawn of that new day which is coming for the Kingdom of God.

"Be Strong,
We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle; face it. 'Tis God's gift.

"Be Strong,
Say not the days are evil—Who's to blame?
And fold the hands and acquiesce —O shame!
Stand up, speak out, and bravely, in God's name.

"Be Strong,
It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long,
Faint not, fight on. Tomorrow comes the song."

Here and There at Kansas City

Sixteen states were represented in the attendance at the Conference of Community Church Workers in Kansas City bringing people together from Washington and California on the western coast and from Maine, New Jersey, New York, Connecticut and Washington, D. C., in the East. Others also came from Texas, Missouri, Kansas, Michigan, Indiana, Illinois, Ohio, Iowa and Tennessee.

It was very satisfying to hear Dr. Randall of Washington, D. C., remark "There is a spontaneity and sincere seriousness about these meetings that you do not find in other meetings. It is the pioneering spirit."

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Fifty people from the First Community Church of Joplin, Missouri, came to the Conference. The redcoats were a fitting symbol of the virility of the Community Church in this active town in Missouri.

When Dr. Houghton and Dr. Palmer greeted each other preceding the Thursday evening mass meeting with a strong handclasp, they are reported to have remarked almost simultaneously, "This is going to be an excellent program tonight." And it was.

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Keen interest in the office scrap book, which contains pictures and items of community and united churches, spoke for itself when one of the Michigan board members became so absorbed in it that he walked nonchalantly away afterwards with the pocket book of the office secretary which had been lying on the exhibit table, thinking that it belonged to his wife. Due to the fact of the office secretary's experience in Chicago for the necessity of constant watchfulness with regard to one's possessions, the Board member was able to get only a few feet from the exhibit before being apprehended.

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"The conference is displaying a greater understanding of the movement, a finer spirit and a more definitely constructive keynote than we have ever had before."

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"Best Conference yet," briefly stated Professor Alva W. Taylor, of Vanderbilt University, Nashville, Tennessee.

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Ben W. Sinderson, minister of The Community Church of Mound City, Kansas, gave this comment: "I think the conference was much superior to any I have previously attended. For me personally it was a real stimulus. I await with interest the first issue of THE CHRISTIAN COMMUNITY."—G. D.

Re-Thinking Missions

Henry S. Houghton

SHOULD the Protestant churches continue their missionary work in the non-Christian world? The answer of the fifteen laymen who made a year's study of the church's missionary work, and whose findings were published in a book entitled "Rethinking Missions," answered this question. Their answer is that any man who has religious certainty has the obligation of presenting that truth to all men. To ask whether missions should any longer go on is like asking whether good-will should continue or cease to express itself.

But the laymen believe that the aim of missions should be larger than it often has been in the past. The goal of Christian missions today can perhaps best be put in the single phrase of the prayer Jesus taught his disciples, "Thy kingdom come." The Christian way of life does not demand that any people to whom it is presented should completely change their cultural pattern of life, but rather that fundamental transformations of ethics, both individual and social, should be brought about within the general cultural pattern of a race or a nation.

It is important for the Christian missionary in this day not to attack all other systems of religion, but to work in cooperation with the forces within each of the living religions that are making for righteousness and brotherhood in the world.

Rather than depending upon mere additions to the church membership rolls or baptisms or other requirements of conformity to American church practices, the Christian world should count among the best results of their endeavors the leavening influence of the spirit of Jesus in the common life of the countries in which the Christian message is preached.

The number of weak Christian institutions and of merely nominal Christians throughout Asia is a reproach to the missionary enterprise. Denominational interests, institutional pride, lack of cooperation, have contributed to the development of conditions which should no longer be tolerated. One of the most urgent needs in all fields is the policy of concentration of personnel and resources.

The time has come, the laymen believe, for a plan of administrative unity on a comprehensive scale. If a new alignment of forces that rise above denominational and doctrinal barriers can be brought about to achieve new levels of accomplishment, we are convinced that the churches of America will have a great part in the making of a better and happier world, but not otherwise. There are 120 independent, separate, Protestant missionary organizations working in the Orient, competing, overlapping, duplicating—failing! What is needed is a single organization for Christian service abroad in place of this complex and costly machinery.

THERE are three great hinderances to the transmission of the Christian message to other peoples. First, is disunity. It is bad enough in America to have this multiplicity of denominational organizations. We can understand the situation in our own society, because we know how it developed. We grow up in it. But attempting to transplant all that into an alien kind of life makes the Christian effort appear silly, ludicrous, meaningless.

The second hindrance is the confusion of culture with religion. Western Christians, in appealing to the Orient to accept Christianity, have used as an argument that all the benefits of western industrial civilization are the direct results of the Christian faith, which of course is not so. Besides, even if this argument were true, it would not be a convincing one to Orientals who do not regard our civilization as perfect by any means.

The Christian leaven in western society should not be mixed up in our thinking with good plumbing and sanitation. We may be thankful for the comfort that these things bring to us, but beware of taking it for granted that they are the fruits of the spirit of Jesus.

THE third impediment to the Christian message is the stumbling block of hair-splitting doctrinal differences between churches about non-essential matters. Are forms of belief what save a person? No. The test is a life transformed by the ideals of Jesus for personal and social living.

I propose two questions for the consideration of Christian people who are interested in the spread of the gospel of Jesus among other peoples. First, what are the criteria of Christian discipleship? The common test now is baptism, observance of the Lord's Supper in a particular way, and the enrollment of names on a church membership roll. Is that an adequate test? I leave that to you to think about.

Second, do you think your Christianity is universal and inclusive or is it parochial and narrow? If you think it is universal, then it must have the elements of universality and cannot depend upon complex dogma. As far as other people are concerned, people of different cultures and religions, it will have to center around the imitation of that life of which we have only a brief and shadowy record but a life so filled with bringing happiness and betterment to others, so passionately devoted to goodness, so lifted into the familiar presence of God, that it may become the foundation for daily living of any man.

Young People's Topics

June 10. A Christian's Duty toward his Body. Dan. 1:15, 16.

Why not invite a doctor to address your group on this Sunday? The subject may be treated from a sports, hygiene, temperance, sex and athletic standpoint. "And Jesus increased in stature."

June 17. What do we mean by having the Mind of Christ? Phil. 2:5-7.

Let each speaker tell what was in the mind of Christ on riches, personal loyalty, prayer, social conditions, war, poverty and loving one's neighbor. Use Fosdick's "The Manhood of the Master."

June 24. The Mind of Christ on Fear and Worry. Matt. 6:31-34.

Psychology has studied the effects of fear and worry on health and the mind. A good debate on the subject is in order: *Resolved* that worry causes more illness than germ diseases. Librarians will help you prepare material on both sides of this question.

July 1. The Mind of Christ and International Relations. Isa. 9:4.

Write the Federal Council of Churches, 105 East 22nd Street, New York City, for materials on this subject. See the poem in this paper "Liberty Bond" for use on this subject.

July 8. What Makes a Vacation Worthwhile? Mark 6:31, 32.

Let each tell where he will spend a vacation and why. Those not going away might suggest ways of having a good vacation at home; for example, reading about an "armchair trip to Europe" by means of books on travel. Tennis, golf, swimming, hiking, summer dramatics come into this discussion.

July 15. The Sacredness of Marriage and the Home. Gen. 2:24; Acts 10:1, 2.

Discuss the spiritual preparation for making marriage successful. What facts should one know in getting married? "Ideals of Love and Marriage," published in ten cent edition, 105 East 22nd Street, New York City, Department of Marriage and the Home, would help.

July 22. "The Best Book I Have Read This Year. Eccles. 12:12; Acts 19:19.

Why not have four members review and tell the story of their choice for the year? Be sure to have someone review "The Testament of Youth" by Vera Brittain. The Pulitzer Prize Novel for the year is "Lamb in His Bosom" by Caroline Miller. (International Christian Endeavor Topics, Boston, Mass).—R. E. S.

Jiro

Rainbow Bridge by Florence Crandall Means, Friendship Press, New York. Illustrated by Eleanor Frances Lattimore.

This charming epic of human interest depicts the transplanting of the Miyata family of Japan to America. The transition is not too easy. Haruko and Jiro, children ever being the eternal hope of mankind, build the bridge through sympathetic understanding and friendship, opening it both ways to all people. Written primarily for children, this story is delightful and heart-warming to all ages. The commendation of my ten-year-old is, "Gee, that's a keen story!"—E. S. S.

COUNCIL OF WOMEN FOR HOME MISSIONS

Correlating agency of 23 women's national home mission boards of the United States and Canada, for consultation and cooperation in action in unifying programs and promoting projects which they agree to carry on interdenominationally.

Community churches now cooperate in observing the World Day of Prayer and in supporting the interdenominational missionary work among children of Migrant Laboring Families, and students in U. S. Indian government schools. Material available.

Mrs. Daniel A. Poling, President; Miss Anne Seesholtz, Executive Secretary and Director of Indian Work; Miss Edith E. Lowry, Work among Migrant Children; Miss Adela J. Ballard, Western Field Supervisor.

105 East Twenty-Second Street, New York City

Pith and Point

"One of the things that impresses me today is that the direction in which the Community Church movement is going is becoming more and more clear."—R. Carl Stoll.

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"Our churches should be service institutions in their communities. Everyone should use his own platform and own opportunities for the extension of this church idea of service to the communities."—Orvis F. Jordan.

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"I don't know what the next steps in the Community church movement ought to be, but I think the next *step* ought to be to step out. The next step is to step out with faith and courage and vision." —Cliff Titus.

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"The Community church of tomorrow will be greatly liberated by having on its church boards more of the younger men."—E. H. Gebert.

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"We now have ten million people out of work. We are facing a terrible dilemma. Are we going to let these people drop by the wayside, or are we going to fight for them? Are we going to be content with present living standards? Are we going to be aggressive and say that they shall not have such living standards? Are we going to let the movement die on our hands, or are we going to insist that the old individualism has had its day and that it is an era of economic plenty. I have a feeling that these are issues that God wants us to talk about."—Dr. Worth M. Tippy.

Liberty College

In El Salvador, C. A.

carries on educational missions to a needy people. Its work has been investigated and endorsed by competent people sent out from the United States. Dr. and Mrs. E. L. Humphrey have spoken in many community and federated churches, and many of these churches contribute. Write for particulars to

REV. E. H. GEBERT
American Representative
Liberty College
Longview, Washington

The Story of Service

Grows Pop-Corn Initials

R. K. Schwab of Garden City, Kansas, believes he can show something new in initials. He has produced popcorn with the initials "R. K. S." on the ears. Nature occasionally "pies the letters" and the outline is not perfect. Mr. Schwab is minister of the Community church of Garden City.

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Long Island Hears of Kansas City

"Highlights from the Biennial Conference" was the title of the sermon preached by H. Lincoln MacKenzie in the Community church of Great Neck, N. Y., recently. This church carries a strong program for young people and the opinion has been expressed "that the work being done on Sunday evenings with young people by this church is one of the greatest things being accomplished in the community." In the belief that their most potent influence must be effective in the lives of youth, special evenings have been set aside for the consideration of the work of church school and older young people when parents, teachers and others interested are invited to participate.

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Church School Exhibits Work

Exhibitions and demonstrations of the work of the church school students will be a feature of the annual church school day to be observed, June 10, in the Byrn Mawr Community Church of Chicago. Following the display, the students will attend church in a body and will be special guests at the regular church service. A special number will be sung by the Junior choir. This day affords parents an excellent opportunity to become acquainted with the type of instruction and with the personnel by whom it is administered. Since the first of the year, the Bryn Mawr church has been publishing a Monthly Message to serve as a help in bringing about a closer acquaintanceship and a spirit of cooperation between the church groups.

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Spirituals Feature Program

The Metropolitan Community Church and the Progressive Community Church of Chicago united in an excellent musical service held in the Metropolitan church on Sunday afternoon, May 6. "All Hail the Power of Jesus' Name" was followed by a beautiful rendition of the Negro national anthem by the combined choirs. "Greeting of Spring" and "Nobody Knows the Trouble I've Seen" were sung by the Progressive choir and "Gently Lord" and "Go Down Moses" by the Metropolitan. As guest speaker, Richard E. Shields gave a message concerning community church situations with special reference to communities in the southlands. An offering was taken and contributed to the organization of the Community Church Workers as an indication of interest in the work. The service was brought to an inspiring close with the singing of the Hallelujah chorus. Special guests introduced were Mrs. Shields, and Rev. and Mrs. E. H. Gebert, of Longview, Washington. Joseph Evans is minister of the Metropolitan church and Joseph A. Winters of the Progressive church.

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Bible Schools 'Round World

At a recent meeting of the Daily Vacation Bible School Council it was reported that funds had been sent to 19 mission fields and that there were 3,500 foreign vacation schools held in 1933.

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Needs Interest Delegates

Many fine exhibits from interdenominational world service projects were displayed in Kansas City at the Biennial Conference and representatives from several were present. Orville Guptil gave an interesting account on behalf of the work of the Maine Seacost Mission; Miss Edith E. Lowry told of the extreme need of the children who are helped by the Migrant work under the Council of Women for Home Missions; William Danner presented a talk regarding the Leper hospital in Carville, Louisiana, where a Community Church serves the religious needs of the colony; and Professor Alva W. Taylor spoke regarding the "Save the Children Fund." Mrs. E. H. Gebert was in charge of the exhibit for Liberty College, Cojutepeque, El Salvador. Under the guidance of the American committee, a group to be known as "Friends of El Salvador" is being formed to sponsor this work.

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But Stays on Board

Dr. Hugh S. Magill has recently resigned from the organization of the American Federation of Utility Investors, Inc.

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Nebraska Confers

The Nebraska state meeting of Community, United, Union and Federated Churches was held May 31 to June 3 in the Community Church of Belvidere, Nebraska. J. Bruce Wylie is minister of this church. * * * * *

Pictures Interest People

The Community Church of Gurnee, Illinois, was visited on May 27 by Richard E. Shields, who spoke at the evening service on the subject of the Community Church movement and showed stereopticon views of Community Churches throughout the country. This service was conducted by the young people. Ellis Cowling is pastor.

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Swastika Talk

Dr. E. E. Turner of the American Church in Berlin recently spoke before the Rotary club in Indianapolis with special reference to the background of the Hitler regime and its aims. * * * * *

Will Visit Passion Play

Rev. and Mrs. Albert Allinger of the Morsemere Community Church of Ridgefield, New Jersey, are planning a trip to Europe and the Holy Land. They will attend the Oberammergau Passion Play.

The Modern Missions Movement

This Movement was organized to carry forward the influences started by the Laymen's Foreign Missions Inquiry in the interests of a more united and more effective missionary service. It is sponsored by a national committee of over 150 prominent ministers and laymen of many communions. It will not initiate or finance projects of its own. Through its research department in New Haven and its general office in Chicago, it will seek out, endorse and encourage cooperation with concrete enterprises abroad which, under whatever auspices, are undertaken and prosecuted in harmony with the principles and recommendations of the Laymen's Inquiry. Its general office is at 77 West Washington Street, Chicago. The executive secretary of this organization is Charles J. Ewald.

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More Mergers

A recent meeting marked the formal union of the Massachusetts Council and the Greater Boston Federation of Churches into what will be practically one organization. This is the final step in unification which has been developing slowly in Massachusetts for several years. The plan of merger was worked out with the assistance of Dr. Roy B. Guild, associate secretary of the Federal Council of Churches, who was called to Boston for temporary service in organizing the new council.

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Teachers Must Learn

The International Leadership School of Religious Education will be held July 16-27 at Lake Geneva, Wisconsin. Four great conferences in one will include the Laboratory School, the school for County and City Council Workers, the conference of state and international council staffs, and a school for Local Church Workers. Detailed information may be obtained from the International Council of Religious Education, 203 N. Wabash Avenue, Chicago.

Hall of Religion Reopened

The Hall of Religion has reopened at the Century of Progress this year. Practically all the Protestant denominations will repeat their programs of last year, although considerable change has been made in the arrangements of displays within the hall.

Participation by the Roman Catholic church for the first time this year makes almost complete the representation of leading American faiths in its exhibits. The former assembly hall at the north end has been made into a religious art gallery, with many ancient ecclesiastical treasures on view, chief among them being the famous Chalice of Antioch.

The former art gallery at the south end has been turned into a tea-room, which, with the veranda, will give the hall accommodations for 300 at a sitting. A new feature is a public lounge and reading room in the exhibits hall.

The chairman of the religious exhibits committee is George W. Dixon and Walter R. Mee is secretary of the committee. Other members include: Dean Shailer Mathews, Bishop Ernest Lynn Waldorf, John Timothy Stone, Gerson B. Levi, Louis L. Mann, Bishop George Craig Stewart, Allen D. Albert, John Thompson, Joshua Oden, Ernest Graham Guthrie.

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Long Drive to Longview

Rev. and Mrs. E. H. Gebert, of the Community Church, of Longview, Washington, had the pleasure of driving across the country from Kansas City back to Washington in their new Plymouth car.

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A Group Reports

A group at the Disciples Divinity House in Chicago listened with interest to a report upon the Community Church Workers conference which was given jointly by L. E. Coleman, minister of the Ogden Park Methodist Church; Fred W. Helfer of the North Shore Christian Church; C. K. Richard of the Sauganash Community Church (all of Chicago); and Alfred L. Severson of the New Carlisle Community Church in Indiana.

8 Million Bibles a Year

7,800,766 Bibles, Testaments and parts of Bibles during 1933 were distributed is the report of the American Bible society. The circulation covered more than 40 countries with books in 155 languages and dialects.

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Friends Talk Peace

Europe, Asia and all sections of the United States will be presented by the lecturers who are to participate in the Midwest Institute of International Relations at Northwestern university June 25 to July 6 under the auspices of the American Friends Service committee (Quakers). Among the leaders will be Fong Foo See, for 12 years chairman of the national committee of the Y. M. C. A. in China; Grover Clark, author and former professor in the national University of Peking; Dr. Leyton Richards, minister of Carr's Lane Congregational church, Birmingham, England, and one of England's most noted preachers; Dr. Ernest Fremont Tittle, minister of the First Methodist church of Evanston. James Weldon Johnson, famous for his collections of negro spirituals will lead the section on the "Negro in American Life." This is the third year of the institute.

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Another United Denomination

Advance announces that the Reformed Church in the United States and the Evangelical Synod of North America will be organically united in June with a total membership of about 675,000. The new denomination will be known as the Evangelical and Reformed Church.

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Women Get Together

The Sixth Annual Conference of the National Council of Federated Church Women was held in Kansas City May 15-17. The purpose of the council as stated is "To unify the efforts of church women in the task of establishing a Christian social order in which all areas of life shall be brought into harmony with the life and teachings of Jesus Christ" and the theme of the conference was "Building with Christ."

Biennial National Conference

THE Community Church Workers of the U. S. A. called together their Seventh Biennial National Conference in the Community Church of Kansas City, Missouri, May 16, 17 and 18. The program was built very largely around forum discussion groups. The first one held on Wednesday afternoon under the chairmanship of N. A. McCune of East Lansing, Michigan, discussed the subject of "The Contribution of the Church to National Welfare." A very lively discussion was started from the floor which was participated in during the remainder of the conference. H. Lincoln MacKenzie of Great Neck, L. I., served as devotional leader for the conference and the music was led by Frank Anderson. At the mass meeting on Wednesday evening, Director Ottley Cranston, presented the choir of the Kansas City church. Dr. Herbert L. Willett, of Chicago, delivered a most illuminating address on the subject "Progress in Christian Unity." Dr. Burris Jenkins, pastor of the entertaining church, spoke most effectively on the subject "Reconstructing the Church."

W. E. Grove, of Tipton, Michigan, leading the round table discussion on "The Farmer's Life and Religion," aroused the risibilities of the conference by his description of the particular plight in which a pastor finds himself in these days. A very entertaining substitute speaker was M. A. Travis, of Alamo, Texas, who started 25 years ago the first Community Church in Texas. That veteran of many social battles, Professor Alva W. Taylor, conducted the round table on "A Reconstructed Economic Order in the Light of Christian Ideals" and it remained for C. K. Richard, of Chicago, and Albert Allinger, of New Jersey, to emphasize the absolute necessity of the church to take a stand during these hectic days in the change of the economic structure. The discussion was very intense and one could feel the wide range of ideas which developed in the discussion.

A report was given Thursday afternoon by the executive secretary, Richard E. Shields on the subject "The Challenge of Community Religion" and stereopticon pictures were shown taking the group on a rapid survey of Community Churches from coast to coast. A period was devoted to a discussion led by the president, R. Carl Stoll, on "The Next Steps of the Community Church Movement."

The Fellowship Banquet on Thursday evening was most enjoyable as were all of the meals served by the women of the Community Church of Kansas City. The evening mass meeting again presented the choir of the church and Albert W. Palmer, president of the Chicago Theological Seminary, spoke on "Blue Prints of a Better Church." He shared the evening with Dr. Henry S. Houghton of the University of Chicago Medical School on "Re-Thinking Missions."

First Woman Elected

Friday morning was partly a business session and the following people were elected to the Board of Directors: Mrs. Burris A. Jenkins, W. E. Grove, O. F. Jordan, Alva W. Taylor, E. H. Gebert, Roy J. Schramm. A very special honor was presented to Mrs. Burris A. Jenkins in that she is the first woman to be elected to the Board of Directors of the organization. Mrs. Jenkins presided over a forum of "Women and the Community Church Program" at which Mrs. Byron Wilson of Los Angeles spoke and Mrs. Grace Sloan Overton of New York City challenged the conference with a fine appeal for the church and youth. Several others participated in the discussion speaking from the floor among whom were Mrs. E. H. Gebert, of Longview, Washington; Mrs. M. W. Van Tassell, of Buffalo; Mrs. R. E. Shields of Winnetka, Illinois; and Mrs. R. Carl Stoll, of Buffalo.

Committees and commissions reported on Friday morning. Friday afternoon was devoted to a sight-seeing trip about Kansas City and several of the guests were taken on an airplane trip by Dr. John D. Brock, internationally known for his four years of consecutive daily flying. The point of greatest interest to all the guests was the William Rockhill Nelson Gallery of Art which was given to Kansas City by Mr. Nelson and is one of the most beautiful art galleries in the United States.

The Board of Directors of the Community Church Workers met on Tuesday and reported to the conference that by unanimous vote The Christian is being merged with The Community Churchman and is to be owned and edited by the Community Church Workers organization from Chicago. The Community Churchman was begun at Kirksville, Missouri, by David R. Piper, at that time a young Presbyterian minister, under the title "The Unity Messenger." Mr. Piper is at present managing editor of lesson materials for intermediates and young people for the David C. Cook Publishing Company.

Election Gratifying

Besides the outstanding findings of the conference which emphasized the social implications of community religion, the largest single item of major interest was the report on Annuities and Insurance by H. Lincoln MacKenzie which establishes a possible plan for annuity arrangement for any pastor or employed officer of a Community Church.

The election of R. Carl Stoll of Buffalo, New York, as president for a second term of two years was evidence of the leadership which Mr. Stoll has given the organization. Carl S. Weist, of Mount Vernon, N. Y., was re-elected vice-president.

A beautiful souvenir printed program was available to all guests.

Invaluable assistance in the entertaining of this conference was given by Joseph Myers who also directed the publicity. Associated press dispatches were carried to all parts of the country.

Religious Digest

World Renaissance

By Ray Bridgman

LET us dare to answer the terrible challenge of death and darkness in our time with a proud and radiant affirmation of life and light. Humanity has reached the end of a new era. The old era ended with the World War. Years have passed since the World War ended, but the passing of the years has only revealed more clearly to the mind of man the deeper meaning of that world tragedy and the ruin and world crisis that it left behind. The only possible atonement for that death, that crucifixion, of humanity, is humanity's rising from the dead, the resurrection, the rebirth, of humanity. And all that is of profound significance in the history of the world since November eleventh, 1918, has had to do with the heroic effort of humanity to rise from that death, to be reborn, to go forward to the creation of a new world after the death of the old.

The spirit of life shall triumph over death! War shall end! Only a transfigured love of peace will bring true peace, true, universal, eternal, creative peace. Only a transfigured love of life will make man too proud of life ever to fight for death. World Renaissance Eternal is the vision of the planet reborn forever in the light of a new radiant ideal of the future. The philosophy of World Renaissance Eternal is that humanity has now completed three great epochs in world history, and stands at the beginning of the fourth great epoch in the quest of all the ages for the fulfillment of life. Humanity has now competed the Primitive, the Pagan, and the Middle epochs, and stands at the beginning of the Renaissance epoch. When the first part of the Middle era declined in the tragic events of the fourteenth and fifteenth centuries, there came, in heroic defiance of the death and darkness of that time, the new life affirmation, the brilliant Renaissance prophecy of a new, universal, reborn life for humanity.

The Renaissance prophecy was the prophecy of a new, radiant, universal vision of the splendour and beauty of life beyond Black Death, of creative universal humanism beyond war, of eternal, universal, creative art beyond chaos, of a new earth, a new, wondrous spherical world beyond the old, and of a new heaven, a new, majestic, glorious universe. The revolutionary age, the second part of the Middle era, Middle times, ended with the World War.

Two Gardens

I had a little garden plot and did a little hoeing.
I cut the weeds and pulled the weeds, and still they kept on growing,
And then I changed my tactics and I did a little sowing.

A hatred crept inside my breast, a sullen anger breeding.
I tried in vain to put it out by careful, patient weeding,
And then I took some fruits of love and did a little seeding.

MABEL BRINDLEY.

Now begins at last the fourth great era of world history, the Renaissance era, the era of the attainment of the immortal, creative, universal, fourth-dimensional values of humanity's life on this planet, the era of World Renaissance Eternal, the era of achieving universal depth and universal beauty of life. This era, the era of eternal creative maturity of mankind, has been prophesied by the dream of all the ages, the dream of the true fulfillment of the beauty of life, deep in the soul of humanity, by the Greeks in their great age of creative attainment, by the Renaissance prophecy in Italy and Europe, and by all those in all the world, and throughout all time, who have ever given their supreme allegiance to the universal creative whole of life, to the quest of immortal beauty. Now begins at last the era of World Renaissance Eternal. America was discovered at the time of the Renaissance prophecy in Italy and Europe, and her destiny was then, in that great hour of initiation, prophesied, affirmed, forever. The vision of the universal rebirth of humanity, of universal humanism, of universal art, of a new world, of a new universe, began to rise as America was discovered and her destiny is to fulfill that superb Renaissance prophecy.

The most brilliant city of vision, of beauty, of art, of the Renaissance prophecy in Italy, the city of "The Florentine religion of beauty," was Renaissance Florence, and America is forever linked with the Renaissance Florentine prophetic vision. The mighty hearts of the titan prophet-artists of Renaissance Florence, Leonardo da Vinci and Michael Angelo, were beating, beating, when America was discovered, Toscanelli, whose chart aided Columbus in his voyage of discovery of the new world, America, was a Renaissance Florentine astronomer. Americus Vespucius,

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whose name America bears and will continue to bear forever, was a Renaissance Florentine. Giovanni da Verrazano, who first sailed into New York harbor, the harbor of the gateway of the new world, America, was a Renaissance Florentine.

And now America, her recapitulation ended, her eternal creative maturity at hand,—now America, reborn, remembering her universal dream, rising from the universal crucifixion death-darkness of the World War to new, transfigured, universal life,—now America, the new, spherical, planetary world, in proud fulfillment of her destiny, becomes Renaissance America forever. Beyond Primitive America, Pagan America, and Middle America, now rises Renaissance America. America gives her allegiance at last to the fourth great era of the planet's history, the Renaissance era, era of depth of life, era of cosmic consciousness, era of the deathless quest of universal beauty, era of World Renaissance Eternal. With the allegiance of America and all mankind given to the creation of the new Renaissance era, the radiance of World Renaissance Eternal will flood the world.—Abstract from World Unity.

Relief and Bank Deposits

Two facts of enormous significance have reached the public at about the same time. The one is the report of the Federal Relief Administrator, Mr. Harry L. Hopkins, that the number of persons in this country dependent on relief has reached the highest total ever known. It is estimated that 4,700,000 families are now receiving state aid, which is at least 100,000 more families than during March, 1933. The second fact, complementary to the first, is that reported by the *Monthly Review* of the Federal Reserve Bank of New York, that the reserves in membership banks at the end of March amounted to $3,400,000,000, an excess of 70 per cent above the legal requirement of $2,000,000,000. The explanation of this situation is of course to be found in the fact that investors' money is swamping the banks. The net result of the Roosevelt program, as we pointed out last week, to date is to make the rich richer and the poor poorer. And why not, when the President's goal is scarcity production? We shall solve our problem when we make abundance and not scarcity our goal, and distribution and not production the objective of our reform. — John Haynes Holmes in Unity.

The Pulitzer Prize Novel

The awarding of the Pulitzer prize for the best American novel to *Lamb in His Bosom* by Mrs. Caroline Miller, will send many discrimminating readers of fiction to the bookstores to secure this new candidate for literary fame. Mrs. Miller lives in Southern Georgia, and her novel is a story about the natives of this section about the year 1840. In awarding the prize to a novel which portrays primitive life and common, everyday affairs, the committee has properly valued what is fundamental in American life. Happily the public taste is definitely turning from the erotic and emotional to the clean and healthy type of fiction.—Christian Advocate (South).

An Income For Old Age

By Harry Earl Woolever

There is before the United States Congress a measure calling for federal old age compensation through a compulsory contributory system. It is House Bill 7019, introduced by Congressman Wesley E. Disney of Oklahoma. This effort is fostered by the National Old Age Pension Association. Its features make a wide appeal as they would provide for all citizens past 65 and would do away with the out of date and distasteful alms house or county farm. At the age of 65 every person who (1) has been a United States Citizen for 25 consecutive years, and (2) has an income of less than $360 per year, shall receive a pension from the United States Government amounting to $30 per month. To defray the expense the bill provides that a tax of one half of one per cent shall be levied on salaries, earnings, income, etc., of all persons between the ages of 21 and 45 years. Statisticians show that the percentage of persons past 65 in our population is increasing. This increase emphasizes the need of some provision for economic security in old age.—The Christian Advocate.

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